been once an auditor of Theophrastus, and a famous Peripatetic, but afterwards degenerated from a genuine Peripatetic into anew-formed kind of Atheist. For Velleius, an Epicurean Atheist in Cicero, reckoning up all the several sorts of Theists, which had been in former times, gives such a character of this Strato, as whereby he makes him to be a strange kind of Atheistical Theist, or Divine Atheist, if we may use such a contradictious expression : his words are » these, * " Nee audiendus Strato, qui Physicus ••DC Nat DC. appellatur, qui omnem vim diviiiain in

J.l. cap.xiii. . ' . ^

p.2902. natura sitam esse censet, quse causas gignendi, augendi, minuendive habeat, sed^careat omni sensu." Neither is Strato, commonly called the Naturalist or Physiologist, to be heard, who places all Divinity in nature, as having within itself the causes of all generations, corruptions, and augmentations, but without any manner of sense.— Strato's Deity therefore was a pertain living and active, but senseless nature. He did not fetch the original of all things, as the De-mocritic and Epicurean Atheists, from a mere fortuitous motion of atoms, by means whereof he bore some slight semblance of a Theist ; but ^yet he was a downright Atheist for all that, his God being no other than such a life of nature in matter, as was both devoid of sense and consciousness, and also multiplied together with the several parts ©fit. He is also in. like manner described by Seneca in St. Augustinef as a kind of i.^c[01]!^[61]' mongrel thing, betwixt an Atheist and a sec.i.p.m. Theist: "Eao feram aut Platonem, aut

torn. vii. oper. vi. . ;
7 , ° ?

Jrenpateticum otratonemj quorum alter deum sine corpore fecit, alter sine ani-